

Regarding one who moves to country with additional or missing day in fasting

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Question: What is the ruling regarding one who observes the first day of Ramadhaan in his country, while it is the second day in the other country where he moves, knowing that the second country may observe twenty nine (29) days of fasting while that person fasts just twenty eight (28) days.

So, should he complete his fasting when the people of the second country, where he goes, stop fasting? Or he should break his fasting with them, and later he should make up for that day?

Also, what is the ruling regarding one who is confronted to the opposite, .i.e. he fasts a day in his country before the other country, where he moves, starts fasting.

So, what should he do if the second country observes thirty (30) days of fasting? Should he observe thirty one (31) days of fasting? Benefit us, and may Allaah reward you?

Shaykh Aboo `Abd-al-Mu`iz `Alee Ferkous al-Qoobee (May Allaah the Most High preserve him): All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

As a rule, the Muslim should observe and break the fasting with the congregation, with the multitude of people and with their ruler. He should do that, whether with the people of his country or in another country, because the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, **“Fasting is the day when you (i.e., the Muslim community) fast, Iftaar (breaking the fast) is the day when you (all) break your fast and Adha (sacrifice) is the day when you (all) offer your sacrifice”**¹.

This meaning which establishes the obligation of fasting and breaking the fasting with the community, in this hadeeth, was used as an argument by `Aishah رضي الله عنها when Masrooq had refrained from fasting the day of `Arafa for fear that it would be the day of sacrifice; Masrooq said, **“I came to `Aishah رضي الله عنها on the day of `Arafa. She said to her servants,**

¹ Reported by Aboo Daawood, chapter of “Fasting” (hadeeth 2324), At-Tirmidhee, chapter of “Fasting” (hadeeth 697), Ibn Maajah, chapter of “Fasting” (hadeeth 1660), `Abd Ar-Razzaaq in “Al-Mussannaf” (hadeeth 7304), Ad-Daaraqutnee (hadeeth 35), Al-Baihaqee (hadeeth 6378) on the authority of Aboo Hurayrah رضي الله عنه. This hadeeth is judged authentic by Ibn Katheer in “Irshaad Al-Faqeeh” (1/280) and judged Hassan (good) by Al-Albaanee in “Al-Irwaa” (4/13).

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“Give Masrooq some Saweeq (fine flour with water) to drink it and make it sweet. He said, I said, “The reason why I do not fast today is that I fear that it would be the day of sacrifice. `Aaishah said then, “The day of sacrifice should be observed when people observe it, and breaking the fasting should be observed when people observe it”².

Hereupon, one should understand that individuals are not considered as regards the congregational acts of worship, such as fasting, breaking the fasting, sacrifice, `Eed and others. Moreover, they should not observe them according to another community except with which they live. In fact, this matter is left to the ruler and to the congregation where they live, whether in fasting or in breaking the fast.

So, as the ruling of the ruler and the congregation includes the individual; then, if one fasts less than twenty nine days in the country where he moves, he should make up later the day he would miss, because the lunar month cannot count less than twenty nine days, and cannot be more than thirty days. This is according to the hadeeth where the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “**We are an illiterate nation; we neither write nor know accounts. The month is like this and this**”³, [i.e. Sometimes of twenty nine days and sometimes of thirty days].

Also, if one completes thirty days of fasting, then he moves to another country where it remains one or more days to fast; in this case, the person should fast with its people, and the additional day (or days) of fasting would be considered supererogatory. He should also break the fasting when they do it and observe `Eed when they observe it. This is in order to realise the will of the Sharee'ah concerning the union and communion of the Muslims in accomplishing their religious rites, and in order to avoid all what can divide and disunite them. In fact, Allaah's Hand (His Support) is with the communion.

The perfect knowledge belongs to Allaah. Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his Family, his Companions and Brothers till the Day of Resurrection.

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² Reported by Al-Baihaqee (hadeeth 8301). Al-Albaanee said that its chain of narration is good in “As-Silsilah As-Saheehah” (1/1/442).

³ This hadeeth is agreed upon between Al-Bukhaaree and Muslim. It is reported by Al-Bukhaaree, chapter of “Fasting” (hadeeth 1814), Muslim, chapter of “Fasting” (hadeeth 1080), Aboo Daawood, chapter of “Fasting” (hadeeth 2319), An-Nasaa'ee, chapter of “Fasting” (hadeeth 2140), Ahmad (hadeeth 4997), Al-Baihaqee (hadeeth 8292) and Al-Baghawee in “Sharh As-Sunnah” (6/228) on the authority of `Abdallaah Ibn `Umar رضي الله عنهما.